1: Maes--11 E-5 (1913-1914) 1924 FO32 Mongo FO32
Tetela F133

M 718 of the most disparate and incongruous objects, [22] white, black, or red clay, ngula /Ed., redwood powder/, chicken feet, heads, beaks, claws, and feathers, shells, palm nuts, etc., all mixed together in a large pot or in an old worn basket. It is from this magic treasure that the fetisher takes a pinch or two which he wraps carefully in a little bag and hands over to those who resort [T 718] to him. As for the human figurines so often found in the huts of the Batoke and Banfumu, we do not believe that they are fetishes. In our opinion, they are guardian figurines for children, carved before their birth and preserved until they reach marriageable age.

M 791 824 Some fetishers manage to gain quite a reputation, and their services are purchased for a very high fee. They are familiar with the properties of certain plants, and they keep this knowledge secret and exploit it as much as possible. It would be wrong to believe that the fetisher's practices are all based on mystification.

M 278 ●695 Ebandia, the high chief of the Mosengere, knew the secret of certain poisons. He knew effective remedies for certain kinds of festering wounds; he proportioned the quantity of poison at ordeals so as to make its action violent or slow, and he was familiar with an antidote which cancelled out the effects of the poison.

M 278 695 694 A few hours before our arrival at Penge, Ebandia had subjected [23] one of his wives to trial by poison, on the mere suspicion that she might have gone too far with a native during a slightly prolonged stay in the forest. Ebandia accused her of adultery, prepared the beverage, and compelled the poor woman to prove her innocence by taking the poison. The unfortunate creature rebelled. A quarrel arose, and the village natives, when informed of the matter, protested against it, to no avail, however. The old tyrant carried out the ordeal. He had been notified of our impending arrival, and after allowing the unfortunate woman to suffer horribly for nearly two hours, he gave her the antidote. Five hours later, all the effects of the poison were gone. [Ed., the text is not translated from the last paragraph, page 23, to the second paragraph, page 26.]

T 764 [26] In general the natives have a kind of cult of the dead. In the Batoke-Banfumu region, the corpse is wrapped in fabrics. The more important the deceased person is, the larger the bundle. His whole wealth in fabrics goes with him to the grave. Prior

7:Brown M-5 (ca. 1940) 1944 FO32 Mongo FO32
Ntomba

no compulsion. If one of the contracting parties fails to fulfil his pledges in this matter of giving part of the kill, or in anything else, the aggrieved party may call the council together. This consists not only of members of the *mokonda* and *ekpa*, but of all elders of the village or villages connected with this particular one. The party judged in the wrong, whether *ekpa* or *mokonda*, will be fined, the injured party receiving its share, and both parties will be charged to live together harmoniously and observe their contracts.

The power of the *nkumu* was apparently limited, and did not supersede that of the *mosumu mokonda*. When trials came up, the aggrieved party might go either to the *mosumu mokonda* or to the *nkumu*. If it was necessary to call the village elders together about it, both these authorities were present at the hearing. First the young men of the group were allowed to give their verdict, then the old men, after that *mosumu mokonda* (or the *mokonzi o ekí*), and finally the *nkumu* was given the privilege of the last word. He would comment on the opinions of each of the judges, criticising one young man, commending another, and then giving his own verdict, at which the group would assent by saying, 'Even so, grandfather'. The whole group of judges would then fix the fines, a double portion of which went to the *nkumu*.

The actual manual labour which an *nkumu* may do excludes anything endangering life or limb, or requiring agility and speed. He may clear the bush for his gardens: this is a man's work. He may take part in the building of his houses, but may do no high work, and, among the inland groups, it is the work of the Bawa to put the roof on for him. The *nkumu* may also prepare pitfalls for catching game, but cannot engage in any other type of hunting or do any fishing. Digging a grave is prohibited, for, as we shall see, everything pertaining to death must be ignored by the *nkumu*.

Other rules affecting the daily life of the *nkumu* may be roughly divided into three: those affecting his person, those having to do with his food, and social regulations.

One of the great points of observance in the first class of regulations is the importance of the *mantsh*. The *nkumu* must on no account be seen during daylight hours with an uncovered head. If he wishes relief from the cumbersome *mantsh* he may take it off in the darkness of his house and put on an ordinary hat made of skins, and when night falls he may walk where he will bareheaded if he so desires. The skin hat, known as *lindo*, may be made from two animals only, in the case of an *nkumu*, one being the *ekalaka*, a species of monkey with light-coloured hair, and the other the *ipoko*, an animal resembling a beaver. The skin of the *ekalaka* may be used by anyone, but the *ipoko* is reserved for the *nkumu* only with one exception. The skin of the *ipoko* may also be used for the carrying strap for infants known as *nyundo*, which is worn over one shoulder in bandolier fashion. For the *nkumu* the skin of the *ipoko* is limited to the informal hat, *lindo*, and for making into the *lokwa*, a pouch used for carrying small objects and worn like a sporran. As a corollary to the importance of the *mantsh* may be noted the importance attached to the head of the *nkumu*, which must never be seen uncovered in daylight.

The Bongindo *nkumu* never wash in the daytime, but may wash at night with hot water. The inland *nkumu* never wash. Even the Bongindo *nkumu* never wash their heads, and no *nkumu* ever cuts his hair. If the *nkumu* becomes too greatly inconvenienced, one of his wives may dishevel his head, but only within the privacy of the house, by the light that enters the door opening.